

2

Corporal VVorship

Discuss'd and Defended :

IN A

S E R M O N

Preached at the

V I S I T A T I O N

*April 21. 1670.*

*In Saviour's-Church Southwark.*

And Published to prevent farther Calumny.

By *W. B.*

L O N D O N,

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To the Right Worshipful Sir *Mondeford  
Bramston* Knight; Dr. of Laws; and one  
of the Masters of his Majesties High Court  
of Chancery; and Chancellour of the  
Right Reverend Father in God George by  
Divine Permission Lord Bishop of *Winton*,  
my Diocefan.

Right Worshipful,

Consciousness of my own weakness sufficiently deters  
me from publick censure: therefore I should not  
have entertain'd one thought of appearing abroad, had  
not this discourse been made both a *Chimney*, and (as I  
may speak) a *Pulpit-talk*, amongst the froward Ene-  
mies of our Church: yet, had they any thing of truth,  
and modesty, in their reflections, I should have layn un-  
concern'd beneath them: but as it is their practice to  
load whatever makes against them (to speak modestly)  
with all the aggravations it is capable of receiving; so  
it is the peoples pleasure to imbrace whatever they say as  
*Folia Sibyllæ*, articles of faith, or undoubted maxims  
of truth: be pleas'd to take one instance, I have heard  
several particular persons affirm (I am loth to say one of  
their Preachers too, who pretended he had read, and  
understood the book) that the Author of the *Eccles.*  
*Pol.* declares it more excusable for any man to be guilty  
of all manner of debauchery, than to go to a private  
Meeting; and though I knew it was so grand an abuse of

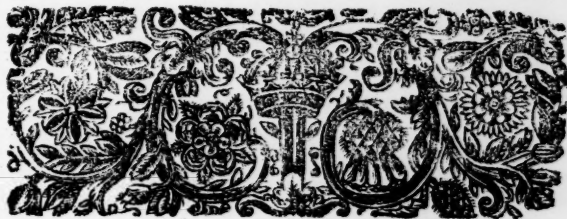
### The Epistle Dedicatory.

*that Ingenious Author, yet could by no means drive them from that persuasion, some of their Leaders had brought them to: and if they had the confidence to abuse that piece, that was offered to the view of any, that would give themselves the trouble of reading; how much more will they abuse my Notes, if not suffered to speak for themselves! These considerations put me upon some enlargements in transcribing the first Copy, a task You was pleased to lay upon me: but since your commands of making it publick have brought my wavering thoughts to a fixed resolution: and since it is abroad, I wish them more candour, and ingenuity in the reading, than some had in the hearing of it: shall they think fit to oppose, I am ready (as much as in me lyes) to strengthen those assertions, which too much haste hath budled over: but as you was pleased to call this piece to skirmish from the Pulpit; and since to face its Enemies in the open Field; I leave it under your Conduct, and Protection; wishing your Authority may be both its Incouragement, and also a Bulwark to secure our Church against the assaults of her peevish Enemies: so having fought for Religion in this Church, which they have made Militant more than in a figure, you may be a Member of that, which is Triumphant, is the Prayer of*

*Your Humble Oratour*

W. B.





1 Epist. Cor. 6. 19, 20.

— Ye are not your own;  
 For ye are bought with a price ; therefore glorifie  
 God in your body, and your spirit, which are  
 Gods.



AN being a rational Creature, we should  
 deal with him by reason; not endeavouring to affright him into the worship of a Deity, or the closer imbraces of Virtue and Religion, by some thundring speeches, which have ( it may be ) neither sufficient ground to stand on, nor are strengthened with any considerable arguments; which is a folly, that would certainly be not only decry'd, but easily amended too; if ( in this ) all would frame their discourses by the Apostles pattern, who layes down such arguments, that the duty he presses to, doth flow as a necessary consequence from them: for dissuading the *Corinthians* from fornication, he shews they belong to God by dedication and redemption; and consequently by that double tie,

B

are

are oblig'd to all manner of virtue, and religious worship : For,

*Know ye not that your body is the Temple of the Holy Ghost, and*

*Ye are not your own ;*

*For ye are bought with a price ; therefore glorifie God in your body, and your spirit.*

The Text is a perfect Enthymeme, or, if you will, an imperfect Syllogisme ; with an argument inserted between the proposition, and conclusion.

1. A proposition : *Ye are not your own.*

2. An argument to prove it : *For ye are bought with a price.*

3. A conclusion from that proposition, which is usher'd in with the Illative [*therefore*]

*Therefore glorifie God in your body, and spirit, which are Gods.*

The meaning of the proposition is clear ; *Ye are not your own*, i. e. not *proprii juris*, to live as you please yourselves : for it is contrary to the law of reason, as well as the express law of the land, that any man should imploy that, which is, *alienum*, belonging to another, as he thinks fit himself.

But lest the proposition should be deny'd, the Apostle brings an argument to prove it ;

*Ye are bought with a price ;* and therefore belong to him that purchas'd you.

But certainly there is another way, at least in order of time, before that of redemption or dedication, by which we belong to God : and that is Creation.

He made, he redeem'd us, therefore we are not our own.

Seeing our duty of glorifying God will follow more strongly from both, I shall discourse on each.

That

That we belong to God by creation is evident; for  
 man, and all the world, must  
 Have been from Eternity,  
 Or be made by chance,  
 Or be the makers of themselves,  
 Or else be made by another, which can be none  
 but God, to whom they belong.

No other way, surely, can be imagin'd, how things  
 could possibly come to an actual existence : there-  
 fore the three first being evidently false, the last must  
 needs be true, that we belong to God by creation;  
 and therefore are not our own.

Had the world been from Eternity, what  
 is the reason that we have no certain know-  
 ledge of any thing done before a few of the  
 last Generations ; nor any monuments of Antiquity,  
 whose beginning is not either known, or shrewdly  
 guess at ? If we come to the *Pyramids* in *Egypt*, they  
 were thought by *Josephus* to have been built by the  
*Jews* during their bondage there ; and by others  
 more probably since : whereas ———

Unless  
 from  
 Scripture.

It is but of late years, since many parts of the world  
 were discover'd ; and no longer since, than in the  
 time of *Alexander* the Great, that little which was  
 known, was so poorly fortified, and thinly inhabited  
 by unskilful and timerous people, that he soon made  
 himself Master of it all.

Many ingenious Arts are but of late invention;  
 and *Seneca* tells us it was not in his time one thousand  
 years since ingenuity and learning began to flourish  
 in the world ; therefore if any favour this opinion, they  
 must have very high thoughts of this, and some few  
 of the last Generations, and but little or no charity  
 at all for millions before them ; in leaving them like

Bruits without understanding, and be beholding to a few of the last for whatever is worthy of notice.

Hence the world seems but of late crept out of her infancy, not yet ascended to the Meridian of ingenuity and learning: whence we may as rationally conclude, that it is not of so long a standing, as that a youth by his looks, and parts, hath not attain'd the age and experience of a full-grown man.

The Heathens did generally believe that all things had a beginning: and though some flie to *Aristotle* as the great Patron of the worlds Eternity; yet, whatever arguments he might lay down to prove it, *Barlow* in his *Metaphysical Exercitations*, denies him to have been constantly, if ever purely of this mind: by reason (particularly) of his speaking of an *ἄρτιον*, a being from whence all other beings flow: but if this seems not prevalent enough, the world is compos'd of parts, and the parts must of necessity be before whole, in order both of time and nature; but was the world Eternal, either the whole must have been as soon as the parts, or else the parts must have been before Eternity it self: neither of which reason can allow.

It is as evident too, that things could never be made by chance, or the fortuitous union of some stragling attomes, as *Epicurus* saith: for though matter, and motion, may do something, yet 'tis impossible they should ever produce a world so admirably seated, and fitted for the entertainment of so many creatures; and then furnish it too with such variety of beings, which are all (in a manner) necessary; and seem not only intended for some end, but are so exactly fitted for the several ends they seem to be made for: all the wit in the world can never contrive how things should

should be better; neither the whole, nor any part, wants any thing necessary, nor hath any thing superfluous: the Sun, Moon, and other Stars, for so many thousand years together, are so constant and regular in their motions, that day and night, Winter and Summer, are alwayes exactly at their wonted seasons; all which (with much more, that might be nam'd) can never be the work of meer matter, and a fortuitous motion.

It is also as apparently contrary to reason, that man, or any thing else, should make it self: for the cause must act before the effect be produced: therefore if man be the maker of himself, he must be both the *causa*, and the *causatum*, and consequently must act in order to his own being: and hence it will follow that he must have a being before he is made, else he could not act in order to his own being; for action necessarily pre-supposes being: and so he must be, and not be at the same instant; which is so repugnant to reason, that we may safely conclude we were all made by another, which can be none but God.

He made us, and not we our selves; we are the work of his hands, and the sheep of his pasture: in the beginning God made Heaven, and Earth, and whatever is contain'd in either, himself only excepted: and that, which *Moses* calls the void and formless earth, was the *materia prima*, out of which all earthly beings were produc'd; neither was this any Eternal matter, but was created by him, and made fit for the reception of any manner of forms, as preparatory (if I may so speak) to the great work of Creation: hence, though things were made of pre-existing, yet not of co-existing matter: and consequently

quently there never was any thing, but what lies under the notion of a Creature: and therefore we belong to him by Creation,

*And are not our own.*

But the exprefs argument the Apottle uses to prove the proposition is Redemption.

*Ye are not your own;*

*For ye are bought with a price.*

This fupposes man's fall by fin; for unlefs he had revolted from his Creator, there had been no need of Redemption; for none buy that, which is their own: and as it fupposes mans fin, and folly, fo it proclaims Gods goodnefs, and mercy, in not leaving him to perifh in his own devices; but in laying help upon one, that is Mighty, and able to rescue us from the paw of the Lyon: For

*we are bought with a price.*

As Juftice could be fatisfied with no price of lefs than an infinite value; fo we are bought not with corruptible things, as gold, and filver, but with the precious bloud of the Son of God: though it be impoffible there fhould be in God any *potentia paffiva*; yet there being fo near an union between the Divinity, and Humanity of Chrift, that what was done too, or fuffered by one, was attributed to the other, we are truly faid to be redeem'd by the bloud of the Son of God: this is the *τὸ ἀντίδοτον*, or price in the Text.

*Ye are bought with a price.*

Now we cannot in reafon doubt, but that we are bought, the price already pay'd, and that by him too, whom we own to be the *Meffias*, having fo many things, that may ferve as very ftrong preparatories to bring us to this belief; and others, that do more clearly evince it.

Among

Among the preparatories I might reckon some of the Prophecies both of *Sybilla Cumæa*, and *Sybilla Erythraea*; and also the ceasing of Oracles, mention'd by *Plutarch*, though by his strange fancies in that discourse, he plainly shews, he knew not the reason of it; which we must fetch from the Prophet, not the Philosopher: as likewise the confession of the *Jews* themselves, and some of the Heathen, as *Cornel. Tacitus* in particular, *lib. 15. Annalium. par. 44.* who own that there was such a person as *Christ*, and that he suffer'd death under *Pontius Pilate*, which is agreeable with one of the Articles of our Faith: and should we from hence cast an eye upon the world, which lay groaning under the bondage of sin, some of the Heathen being puzzled, and non-plust, in conceiving how divine justice should be satisfied; and the Apostles also telling us that we were without strength, spoyl'd of all power of doing any thing in order to our own recovery, we shall be much help'd toward this belief, that

*We are bought with a price.*

But there are other things, that do more clearly evince it, as

Types under the Law, both persons, and things, which were shadows of things to come, and like so many fingers, point out him to be the *Messias*; and all the Prophecies, like so many lines, do meet in him, as in their proper center.

Then his Birth was set off with a train of wonders, as an extraordinary Star, supposed by some to be hinted at in *Balaam's* Prophecie; and a Quire of Angels singing, *To us a Child is born, to us a Son is given.*

Next, behold his works, which being real miracles, must have been wrought by a supernatural power;

as



as dispossessing of Devils, raising the dead &c. only by a word, which he wrought both to prove his Divinity, and also the end of his coming to be the Redemption of the world.

His Death likewise was not only follow'd by a praternatural Eclipse, cleaving of Rocks, opening of Graves, and rending the Vale; which made the *Centurion* say, *Truly this was the Son of God.* : but also in all points agreed with the Prophecies in the Old, and his own words in the New Testament: after which, having rose again according to the Scripture, he appear'd to above five hundred at once; and having commanded his Apostles to teach, and baptize all Nations, he fitted those illiterate men for so great a task, by extraordinary gifts of the Holy Ghost, by which they spake in so many tongues, as wrought admiration in all the Profelytes that heard them: all which, both proves his Divinity, and shews he came to

*Buy us with a price.*

Now God having such an absolute Sovereignty over, right to, and propriety in us, as he is our Creator and Redeemer: the conclusion very strongly follows:

*Therefore glorifie God in your body, and spirit, which are Gods.*

As man is compounded of matter, and form, so God commands us to glorifie him in both: *glorifie God in your body, and spirit*: the Spirit πνευμα is the same with the Soul ψυχη.

The meaning of which words we may take thus; *Glorifie*, i. e. declare the divine perfections, and excellencies of God; which is done several wayes.

By



By intention of the Soul in all the duties, In Spirit,  
or exercises of religious worship. and Body.

By innocence, and purity of life, which is opposed to the *Corinthians* fornication.

And also by decent gestures, reverent behaviour, and corporal adoration in all places, and times of divine worship.

Without intention of the Soul, you give God but the husk and shadow.

Without such reverence and adoration, you offer him but an imperfect service : *Therefore those which God hath joyned together, let no man put asunder : but Glorify him in your body, and spirit, which are his.*

In all the several factions, and parties amongst us, there is scarce a man, that will not grant it a duty to glorify God in the Spirit ; and indeed they separate from us meerly upon pretence of setting up a more pure and spiritual worship : and when we speak of such reverence and adoration, they think to stop our mouths with that Text, *John 4. 24. The true worshippers shall worship in spirit and in truth* : if we take the words as much in their sense as we can, they do not exclude such reverence and adoration ; for this is in, and flows from a spiritual devotion : they may as well hold that he, that prays, or sings, should not speak at all, because the Apostle saith, *1 Cor. 14. 15. That he will do both in the spirit, and in the understanding* : but though this be a Text very illy, and absurdly applied to their purpose, as having quite another design ; for by this Christ shews the *Samaritan* woman, that the time is coming, when the true worshippers shall worship, not with types, and shadows of things to come, as in the Old Testament, but according to the verity of things exhibited in

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Christ:

Christ : yet their quoting and wresting of this Scripture, doth plainly shew, that as on the one hand, they seem very zealous of glorifying God in their spirits ; so, on the other, they are very averse from, and resolute against glorifying him in their bodies : I need not therefore insist on the chiefer part, it being own'd, not only by our Church, but by all those, who would make themselves our Adversaries too ; consider them under what notion or terms you please : and will therefore discourse on glorifying God in our bodies, by decent gestures, reverent behaviour, and corporal adoration.

They cannot deny but that God made the body, as well as the soul ; for else the body can be no creature, or part of the creation.

Neither can they deny but that God redeem'd both, for else the body can never partake of future happiness, seeing without redemption there is no salvation : and consequently if there be any glorified souls, they shall never be re-united to their bodies after the resurrection, but remain in perpetual separation : and if so, what reason can they give for denying God that glory, and worship, which is due from one ; seeing he hath the same right and title to both !

They likewise, as well as we, expect, and hope, that their bodies should be saved in the day of our Lord Jesus : and we know that a reward doth necessarily presuppose a duty : upon what ground then can they hope that God should glorifie their bodies hereafter, if they refuse to glorifie him in their bodies here ?

Should they say, they do it sufficiently by keeping their bodies, as much as in them lyes, from  
being

being instruments of sin; as fornication, or the like.

I think, I may answer, this is but a negative devotion, which alone cannot denominate any man religious, for --- *ex puris negativis nihil concluditur* : as there is a positive happiness for body, and soul; so there are positive commands and consequently positive duties to be perform'd by each.

But because they may instance in some positive duties, they perform with their bodies, as well as the soul; such as be singing, praying, and preaching.

I therefore add,

As God hath by Creation, Redemption, Preservation, Promises, and the like, lay'd all the obligations upon us, that can be, to be religious; so we should use all means, or wayes possibly of glorifying him; and if such reverence, and adoration, be not one, I hardly know what is: for as the soul is the chieffer part of man, but yet is no man, till it be joyn'd with the body; so the internal devotion of the soul is the chieffer part of religious worship; but yet this worship is imperfect, till it be accompanied with the reverence and adoration of the body, and that exercise of the body before mention'd, in singing, praying, and preaching, if there be any other such small things, do make up but a very lame service; whilst reverent gestures, and corporal adoration is wanting: they throw in their *Annis*, and *Cummin*, whilst the greater matters of the body are still neglected.

Let me urge for adoration; which being proved, decent gestures, and reverent behaviour will be proved too: as *omne majus continet minus* : or as they are smaller parts of such adoration.

God did forbid the Jews, *Exod. 20. 5. to bow down to any graven Image* : which corporal adoration is a part of divine worship, else it would not be forbid to be done to Idols ; whence it appears that this bowing the head, or body, is unlawful only when terminated to wrong objects, as Images ; and consequently is lawful, and necessary too, when terminated to the right, as the true God ; and therefore this manner of worship must needs be (at least) lawful, nay necessary, if done to the true God only ; or out of reverence to him, toward the place where he is most especially present : and accordingly we find that this was practis'd by the *Jews* without any imputation of sin : as I shall shew anon.

Neither can they say, that this was abolished by Christ.

For the morality of this command doth sufficiently shew it's perpetuity : as it is a perpetual prohibition, *Thou shalt not bow down to any graven Image* ; so it is a perpetual obligation, *Thou shalt bow down to the true God* : for so long as corporal adoration of Images remains forbidden, so long corporal adoration of the true God is a part of divine worship, and so remains our duty : and, I hope, you will be unwilling enough to take away this command, when you consider the consequences of it ; for the command being taken away, that, which is forbid by it, will become lawful, and so we may worship Images.

They cannot possibly wind off this by saying they do it sufficiently in kneeling to him in prayer ; for this is but a part of corporal adoration : but ( to come so far to them ) should they answer thus, they must allow kneeling to be a duty : and if so, why ( I wonder ) should it be a duty in their private families, and  
none

none in the publick Congregation : where their practice shews, that they think it enough, forsooth, to sit upon their tails, with their hats ( it may be ) half on their heads.

We read of such manner of adoration , before there was any law in the world, beside that of nature, and special revelation : for *Abraham* bowed himself before God, and the Gentiles in all parts of the world did the same to those things , which they own'd as Gods ; which shews that this is natural, and consequently perpetually obliging : for as reason, and conscience, tells us that there is a God, so they oblige us to worship that God with all reverence, and adoration imaginable : and as many Authors build an argument upon the former to prove the existence of a Deity ; so we may build as strong an argument on the latter to prove corporal adoration : for the law of nature binds as strong in the one, as in the other : and though in that first age of the world, God appeared by created Angels, or otherwise, in visible shapes ; which some ( possibly ) may think required such special reverence, and adoration ; yet we have his promise, *that when two, or three, are gathered together in his name, he will be in the midst of them :* and the Apostle likewise, *1 Cor. II. 10.* tells us that Angels are present in places, and times of divine worship, and therefore we are as much oblig'd to pay this reverence, and adoration, as if God by those Angels, or any otherwise, was visibly amongst us ; being undoubtedly assured both by his promise, and the Apostle too, that he is present ( especially ) in consecrated places, at such times of worship.

As this is a part of worship, and therefore necessary in it self, so it is necessary, not only as it speaks  
the

the internal devotion of the soul; for how can I declare this, or any awe, or fear of God, without reverence and adoration : words are not sufficient, for many will hardly believe words, unless they see suitable actions : nor yet is a sober, virtuous life enough, for some of the Heathen were eminent for moral virtues, and yet were very slack, or no worshippers of any God at all : and we find it no great rarity to see virtue shine very bright in some, whom the *Presbyterians* themselves confidently brand for carnal men : but also as it heightens that internal devotion, for a being bare, standing, kneeling, bowing, and the like, must needs affect man with thoughts of his own vileness, and the awefulness of that Majesty he is before ; like *Abraham*, who falling on his face said, *I am but dust, and ashes* : it being natural to man to ascend from things sensible to those, that are purely intelligible : and certainly 'tis a part of prudence, as well as duty, to use all means possible of raising our devotion as high as we can.

That men may not still think this a late invention of our Church, or an old error of *Rome*, from whence they fancy we have whatever is decent, and comely, they may see the Apostle himself very pressing to this purpose ; *1 Cor. 11.* where he both tells the men their duty in Churches, and likewise reproves the women's irreverence there : *verse 4, 5. Every man praying, or prophesying, with his head covered, dishonours his head ; and every woman, that prays, or prophesies, with her head uncovered, dishonours her head :* where by prophesying we must understand singing, which hath commonly that term put upon it, not only in the Old Testament, but amongst the Heathen too, who sometimes call'd their Poets Prophets, as  
the



the learned *Mede* doth very largely shew : for women were not suffered to speak in the Church in a way of teaching : now the fault was the same in the women to be uncovered, or the men to be covered : and the argument he uses to dissuade them from those undecent customs to this more reverent behaviour, is, because of the Angels, *verse 10.* they being present in places, and times of divine worship, we ought to behave our selves reverently ; and as they are there all the time, so should we be reverent all the time too : which is very poorly practis'd by those, who are willing to be so far reverent, as to be uncover'd at the singing Psalmes, which are almost spoyl'd in *Hopkin's* Poetry ; or, as one speaks, in Meeter, and good meaning ; but are unwilling to be uncovered at the reading Psalms, or any other parts of Scripture, which they have purely from the original : which being cover'd, and uncover'd, we may extend to other parts of external reverence, and corporal adoration : for it is impossible there should be too much of decency, reverence, and adoration, where God is present by his Angels : as *Jacob* having seen them ascending, and descending in a vision, said, when he wak'd, *how dreadful is this place, it is no other than the house of God !* so methinks their presence in such places should awe us into the greatest of internal devotion, and external reverence too ; for how dreadful are such places, because of the Angels !

It is very strongly held by some, the fore-quoted Author in particular ; that some, or other of the Angels are constantly in consecrated places, and therefore when ever we enter into, or pass through those places, we ought to shew something of reverence, whether it be at time of Service, or no,  
and

and that upon the same reason, because of the Angels.

Suppose we cannot undoubtedly prove this so, yet, I am confident, we can bring far better arguments toward the undeniable proof of it, than can possibly be brought against it; therefore this must needs be the safer way: and certainly except men out of a spirit of contradiction, were grown fool-hardy in matters of Religion, they would never run the hazard of irreverence, and contempt of holy things, and places: but in time of service it is undeniable from the Apostle's words, that we ought to be reverent, because of the Angels.

I may urge farther,

Churches ought not to be prophan'd, or put to common uses, as the Apostle shews by an allusion in the next preceeding verse; *viz. know ye not that your bodies are the Temples of the Holy Ghost?* which he urges as an argument to dissuade them from polluting themselves by fornication: for as Temples are dedicated to God, and upon that very account ought to be set apart from all common uses, which are a prophanation of them: so man being dedicated to God, by his baptismal vow, beside voluntary engagements he layes upon himself after he comes to years of discretion, which I suppose at one time, or other, to be done by all; ought likewise upon that account, as well as others, to keep himself from pollution by sin: by this allusion it is undeniably evident, that Temples ought to be kept holy; but if any should say the Apostle alludes here chiefly, if not only, to the *Jewish* Temple, the non-prophanation of which was a part of the ceremonial law, which is abrogated by Christ: I think it very improbable he should allude to that place,



place, which, with all the ceremonies belonging to it, were very imperfectly known to these *Corinthians*; but to put you quite out of doubt, you may see the same Apostle speak more plainly, and expressly of Christian Churches, there being some even in St. Pauls time, in 1 Cor. 11. 22. where he reproves the *Corinthians* for feasting in those sacred places, *Have ye not houses to eat and drink in? Or despise you the Church of God?* The Church, though it be *ἐκκλησία*, which most commonly signifies the people, yet we must here understand it of the place; it being oppos'd to house: *Have ye not houses to eat and drink in? Or despise ye the Church of God?* Which exposition is very agreeable to Mr. Vine's sense on the place, about the beginning of his second Chapter of his Treatise on the Sacrament: whom I name, because his authority is very prevalent with those, I have to do with: which manifestly shews, that a putting Churches to any common use, is a prophaning, or despising of them; even according to Scripture, as well as the Canon: from whence I argue:

If we ought not to put those places to common uses, certainly we ought not to come into them with common gestures, and behaviour: for I can see very little, if any difference at all, between one, and the other: because the sin lyes in making consecrated, or separated places, common with others; which is done by common gestures, rude behaviour, and want of corporal adoration, as well as by eating, and drinking.

Though not many years since, Churches were turn'd to Stables; and even now a prophanation of all things Sacred is made a piece of Religion, and accounted a charecteristical letter to distinguish the

good people ( as they call themselves ) from others; yet if eating, and drinking, which is good, and necessary in it self, was unlawful only upon this account, because done in that place, to be sure rude, and unseemly behaviour is unlawful too upon the same account; because a needless doing any thing, that is common in the Church of God, is a despising it, it being set apart for holy uses.

Questionless holiness is most fit for holy places; the greatest reverence, and adoration, best becomes the house of the great God.

But I am confident I might have spared all this pains, If I could perswade these men to be as zealous of glorifying God in their spirits, as they profess: for, as out of the fulness of the heart the mouth speaks; so internal devotion, if it be intense, will certainly discover it self in external reverence, and adoration: for it seems very near an impossibility, very improbable, I am sure, that any man should come into the house of God, affected as he ought with the greatness, and awfulness, of that Majesty he appears before, and not shew it in such external worship.

The most they have to say against is Idolatry; which is enough indeed, if they could prove it so; but this sufficiently shews either their ignorance, or ill natures: for the proper notion of Idolatry consists in a giving that honour, and religious worship, to any creature, which is due to God only: now I would fain know of these men to what creature we pay any thing of religious worship in any act before mention'd: suppose we proceed to a bowing at the name of Jesus, I am confident we may prove this full as lawful, and necessary, as standing up at the Creed, which some of them do allow: for the former was some-

sometimes used in some places in opposition to the *Arrians*, who denyed the Divinity of Christ, that by this act they might shew they own'd him to be God as well as man, by allowing him a fit object of divine worship; which they held the *Arrians* could not do without Idolatry, as they deny'd him to be any more than a creature: and the latter was practised by some to shew that they gave a full assent to all the Articles of the Christian Faith, in opposition to those, who deny'd some of them: now if we look barely upon the action, it is almost the same in both; if upon the reason, or end of it, it is wholly the same in each; the one owns the truth of Christs Divinity; the other the truth of those Articles rehears'd: why then should one be more Idolatry, than the other?

If they say the former hath a bow added to it: If we stand up to shew our assent to the truth of the Articles of our faith; certainly reason will oblige us to add a bow, when we stand up in token of assent to the truth of his Divinity, who is the Author, and Finisher of our Faith.

Should they reply, that that bow alters the nature of the action, as making this an act of adoration, whilst the other is but a bare token of assent.

I add (to run so farr with them) suppose we should ground it on some place of Scripture, and so make it more strictly a duty: I would fain know here again to what creature do we in this give any thing of divine worship? I am sure not to any Image, or the like, as the Papiests do, and therefore cannot see how there should be any thing of Idolatry in it.

Should we do the same toward the Altar, yet we make this only *motivum cultus*, not *terminativum*: but because the Papiests have the same plea for their

bowing to Images ; take this, we do not bow toward this, as the Papiſts do toward their Images, as any representation of any thing in Heaven, or Earth, or under the Earth : neither was it ever made for any ſuch intent ; and therefore is not at all againſt the ſecond Commandment : but only in regard of Gods eſpecial preſence there, which if you grant, you may as eaſily allow adoration toward this place, as reverence in other places of the Church : but ſhould you doubt of this, becauſe every part of the Church hath the ſame conſecration ; I referr you to the learned Mr. *Mede*, who about the latter end of his firſt Volume, hath much to this purpoſe, which, I am perſwaded, will give any man ſome reaſonable ſatisfaction, that doth not read him with a prejudice, and reſolution not to be ſwayed by argument, and reaſon : we find that the Jews did the ſame toward their Altar, and that upon the command of *Hezekiah* too, in the *1 Chron. 32. 12.* which *Hezekiah* is recorded in *chap. 29. verſ. 2.* to have done that, which was right in the ſight of the Lord, according to all that *David* his Father had done ; and therefore could be no Idolater : our Altar is the very ſame with theirs, they offer'd Sacrifice on that, we offer the Chriſtian Sacrifice on this ; the difference lyes only in the Sacrifice it ſelf, which is chang'd for the better, not for the worſe : upon which account the ſame was practis'd by the Primitive Churches ; and why ſhould this be any more Idolatry in us, than in the *Jews*, and Primitive Chriſtians ? I hope you will not make that Idolatry in *Hezekiah*, for which the Scripture commends him : nor condemn thoſe Primitive Chriſtians, which were generally ſo eminent for Piety, and many dyed Martyrs too.

Should

Should others more modestly say we are Superstitious, they would charge us with a lesser crime, but with as little reason as the other: for *Aquinas* in his *Sum. Theol.* arguing about Superstition, comes at last to that 22. *Quest. 93. Art. 2.* which our opponents will be most ready to catch at, *viz.* to shew that whatever is superfluous in the worship of God is Superstitious: now in this case he tells us a thing is superfluous, *secundum quantitatem proportionis*, when so needlessly thrust into the worship of God, that the end of this worship doth not require it; now the end of Divine worship is (according to that in my Text) *that men might glorifie God in their body, and spirit*; but what external reverence, and adoration, our Church enjoyns, is not only a duty by the Law, both of God, and Nature; (as the former Arguments prove) but is also necessary as it heightens, and declares our spiritual devotion; without which the Soul can very hardly be so intense as it ought, neither can we sufficiently make a visible profession: therefore there can be nothing superfluous, and consequently nothing Superstitious in this manner of worship.

Neither can they run from our subject by this to condemn Ceremonies: for he concludes a few lines after, that that is needless, and so superstitious, which is not of some good use: for our Ceremonies are of considerable use, as they are decent, and gain reverential thoughts of the worship of God: and adds farther, which is done, *præter Dei. & Ecclesiæ institutionem*: whence it appears, that as God hath appointed the substance of his service; so he hath left to the Church to appoint the external form, manner, and circumstances of it: as is evident also from  
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the Apostle, who commands that all things should be done decently, and in order; but he not shewing what this decency and order is, hath left it to the discretion of the Church to appoint: therefore whatever lawful, and decent thing, the Church thinks fit to injoyne, becomes necessary; and consequently can be neither superfluous, nor Superstitious.

But others very strongly hold that Superstition is in the opinions of men about things, not in the things themselves: as when any think it a sin to do those things, that may lawfully be done; or not do those, that may be lawfully let alone: see the *Friendly Debate*, part 3. page 118. whence the Author doth notably prove, that 'tis they, not we, that are Superstitious: others (to the same effect, though differing in words) hold it a placing Religion in the doing, or not doing those things, that are in themselves indifferent: which likewise removes Superstition from our Churches to their Conventicles; for the Church commands Ceremonies not as parts of Religion; but only as things decent, and comely, whereas they make a refusal of such things a necessary piece of Religion it self.

But we are here treating of decent gestures, reverent behaviour, and corporal adoration, which are not things indifferent, but necessary parts of religious worship, (as is before prov'd) and therefore cannot possibly be brought under that notion.

Should they say 'tis a worshipping God after any unseemly, or unbecoming manner: they will yet be as farr from their end, as before: for these gestures, and adoration, are expressions, or signs, of the greatest honour, and reverence imaginable, according to the custome of the place, we live in; and therefore



fore are the most becoming the greatest Majesty.

They are daily crying Superstition, Superstition, among their followers; but I could never perfectly understand what they will have it to be: would they be pleas'd to give us a definition of it, we should know the better how to handle them.

Let me argue thus,

If Superstition be not in the opinions of men about things, but in the things themselves; then it must be either in Ceremonies, or in these gestures, and adoration.

But it cannot be in our Ceremonies, for they being in themselves indifferent, may be impos'd, which imposition makes them necessary: as our men have abundantly proved, see *Eccles. Pol. ch. 6.*

Neither can it be in these gestures, and adoration; for then they must either condemn all manner of bodily worship, the highest act of adoration, our Church enjoins, being founded on Scripture, and reason, as well as the lowest; and so refuse to glorify God in their bodies by any positive duties, which will exclude their bodies from all positive happiness, for a negative duty can receive no more than a negative reward; and withall must condemn themselves too, who sometimes use some postures of reverence, as a sitting bare at the singing Psalms, and kneeling in Prayer in their private families; or, should they be unwilling to do this, they must acquaint us with some more fit, and becoming modes of external worship; which they can never do; because these we use (as is above hinted) are, according to custome, signs of the greatest reverence, which is most fit for the greatest being.

In a fewer words thus,

If

If this bodily worship be Superstitious, they must either change it to better, which is impossible; or take away all, which is contrary to Scripture, and their own practice: for taking one part, and refusing another, is irrational, and humerfome, seeing the whole stands upon the same foundation of truth, and reason: wherefore we disown the Brat, they have lay'd at our door, and return it back to be Father'd by themselves.

But for the comfort of tender Consciences, our Cannon doth not oblige men to bow toward the Altar, but leaves it *ad libitum*; neither do I press any to it, but endeavour to prove it is no Idolatry in them, that think fit to do it: wherefore I may with the less offence speak my thoughts to be these, that there is nothing, that can rationally bar any from entring into the arms of our Church, and joyning with us both in body, and spirit to glorifie God.

To wind up all:

It lyes upon all sorts of men, whether Ministers, or people, as much as they can, to promote the glory of God, and interest of Religion: and

First for you, Fathers, and Brethren; (if I may assume the confidence of speaking to those, who are so much my Seniors) as we are set over, so we should be both Teachers, and Leaders of the people, by Doctrine, and Example, bringing them into these pathes of Religious worship.

As the Priests lips should preserve knowledge, so we should inable our selves, not only to shew, but also to defend the lawfulness, and goodness of that Old way, in which our happy Fathers walk'd, before our late unhappy divisions; as *Cicero* speaks of some points of Philosophy, so may we of some of Divinity: there



there is so great obscurity in the things themselves ; so much weakness in our own judgements, that we may almost despair of finding out the truth, and idely fall into a *Socratical* dubitation : but this path of religious worship is plain, and easie, in which the Primitive Churches all along did walk : only of late years it hath met with so many adversaries, who have made it their design, and business, to lay stumbling-blocks before the dim-sighted people, and to bury it in the mire of frivolous objections, and nicer scruples ; that now the generality look upon it, as on Vaults about antiquitated Monasteries, which were made, and used only by the Sons of *Rome* ; therefore we should make it our business too, to remove the filth of these objections, and make it again plain, and passable : but because most, if not all of us, are blest with such a people, that will hate us, if we tell them the truth ; we should therefore prudently insinuate these things by degrees, and by this innocent *lensivium* ; unawares steal their affections into all the pathes of truth : for I cannot see how it is consistent with our duties to conceal any part of religious worship, which is necessary to be known, and practis'd : much less should we tread in the dirty steps of those worse than Non-conforming Brethren, who to gain the affections of the giddy, and injudicious vulgar, and make their low parts seem tall, and reverend, discover a dislike of that innocent Garment, and those Rites, and Ceremonies, which they have voluntarily oblig'd themselves to wear, and observe : by which means they work a kind of averseness in those, who were in a fair way to be brought to all the parts of divine worship ; and confirm those, who have

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already

already forsaken them, and our Church together.

And because many are more easily led by example, than drawn by the sweetest strains of Rhetorick, or strongest arguments in Divinity, we should therefore be examples to others; not only pointing out, but leading our people into the paths of duty: *Cicero lib. 2. Tuscul. Quest.* speaking of some of the Philosophers, saith we may see, *alios pecunia cupidos, gloria nonnullos, multos libidinum servos, cum quorum vita mirabiliter pugnat oratio; quod quidem mihi videtur turpissimum:* and with good reason too; but let it not be so with us: for sad observation tells, that this present age makes such things as these a main argument, upon which they build the lawfulness of a separation from us: our Adversaries round about have so much charity as to proclaim us all either Swine, or Asses, that either know, or practice nothing: that by this means they may gather the more Disciples, and the better colour their own separation: which should teach us (especially in these perillous times) to abstain not only from those things, which are really evil; but from those too, that have any appearance of it: that so the people having our precepts, and seeing our good examples, may be brought both in body, and soul, to glorifie our Father, which is in Heaven.

And as We should teach, both by Doctrine, and Example, so You ought to be followers of us, as we are of Christ.

Especially those, who are chosen Officers in the severall Parishes, should be carefull to walk in all the parts of religious worship: for the meaner sort are ready

ready to shelter themselves under your wings ; and think the example of those, whom they stile the Masters of their Parish, a sufficient authority, either in good, or evil:

And know, that a separation from us is farr from glorifying God: for how can that, which rends the seamless Coat of Christ into fractions, and divisions, tend to his glory, or the interest of Religion ! Whilst one saith, I am of *Paul*, another, I am of *Apollos*, a third, I am of *Cephas*, are you not carnal ?

But whilst we press all to Uniformity, the leaders of these people do make them erre : who being depos'd, as I may speak, like the Priest at *Jerusalem*, presently fled to *Samaria*, and set up a worship in opposition to ours, and ever since cry, *the Mount of the Lord ! the Mount of the Lord !* being like those spirits, which some fabulous stories tells us, have pull'd down Churches in the night, as fast as they were built in the day ; undoing in private, what we endeavour in the publick : for they affright men by making a noise about Idolatry, though none of them are able to prove it ; nor (as farr I as can hear) ever seriously endeavour'd it amongst their people : and especially since this last Act pass against them, some of their meetings have sounded as loud with a --- *Take ye joyfully the spoyling of your Goods*, as some of their Pulpits have done formerly with a --- *Curse ye Meroz, Curse bitterly !* Wonder will hardly suffer me to proceed ! to think that men, who make so great a shew of Purity, and holiness to the people ; that wrap up themselves in Doublets of Zeal, and write Precisian on their Brow ; should have the confidence, nay impudence rather, so miserably to wrest the Sacred Scriptures!

tures ! for we know, that then the Church was Persecuted by the Heathens, and constrain'd either to suffer, or to part both with a good Conscience, and the *totum* of Religion together : whereas we differ only about decent Ceremonies, and reverent Gestures, which best become the house of him, who is the God of decency and order : now I wonder how any man can tell the ignorant people, that they may take as much joy, and comfort in the spoyling of their goods ; because they unjustly refuse to satisfie authority in securing the peace of the Nation, and comply with some things, that are but decent ceremonies ; and others, that are necessary parts of worship ; whilst they are suffered freely to imbrace all the Fundamentals of Religion ; as those Primitive Christians did, who must otherwise have parted with the whole substance of Religion, and have imbrac'd Heathenisme it self ! but though some *Jehu's* drive thus furiously, yet I hope the most have more wit, and reason, than to talk at this rate : but as I would not have these men charge us with Idolatry, before they can prove it amongst ~~us~~ ; nor press the people to persevere to the spoyling of their goods ; and a resisting unto blood, with I know not what beside, unless they can prove that we are all in the wrong, and themselves only in the right : for if salvation may be had from the publick Ordinances, as well as from private Preaching, which none of them dare deny, I think it their prudence to secure their peace, and estates, by coming over to us : so neither would I have the poor people regard what is spoken out of a loose, ungrounded zeal, without a sufficient foundation of arguments to stand on : we may easily handle them with

with their own weapons; for I can instance in some of the chief of their party, who speak a separation, or any thing, that tends that way, utterly unlawfull; as Mr. *Baxter* in particular about the end of his reasons of the Christian Religion, denies it lawfull for any man to separate, though he finds he can really profit more elsewhere; which is but pretended, or fanstied by most of our Separatists; and the reason he gives for it is, because we should prefer the good, and peace of the Church in general, above our own particular profit: and to pers the people to this necessary duty, he tells them in the same Paragraph, That if any do, out of such an end, deny themselves some present advantage, there is no question but that God will make him amends one way, or other: what, I wonder, can be spoke more rational, and advantagious to our cause than this! And yet these are the words of your great Father Mr. *Baxter*: and *Vine's* on the Sacrament, denies it lawful for any one to separate from the Sacrament, much less from the Church, which is not so barr'd, and fenc'd about, as the Table of the Lord; upon any thing less than flat Idolatry: and gives the challenge to any man in the world to bring one place of Scripture, that doth in the least favour the contrary: understanding those places, which many wind to their own cause, such as bee — *have no fellowship with them, that walk disorderly, — be ye separate, and the like*, of a moral, not a local conjunction: and adds further, that such Principles tends to the utter overthrow of the Church; and I wish I may not add, of the State too, if not timely prevented.

Wherefore, if our Arguments can prevail nothing, let a *Presbyterian* Authority oversway you: unless

unless you can prove us Idolaters, be perswaded,  
 as we have all but one Creator, but one Redeemer,  
 as we agree ( I hope ) in all the Fundamental  
 points of Religion, and expect to meet together  
 in a blessed Eternity, to joyn with us, and walk  
hand in hand, in

*glorifying God both in our bodies, and our spirits,  
 which are his.*

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**FINIS**

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## ADVERTISEMENT.

**S**ince I Preached this Sermon, met with an excellent Book (newly Published) Entituled, *A Perswasive to Conformity*, Written by way of a Letter to the Dissenting Brethren; which I with all Dissenters would peruse.

Printed by J. Smith, in the Strand.

Printed by J. Smith, in the Strand.

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# Imprimatur,

*Tho. Tompkins* R. Rmo. in Christo Patri ac  
Domino Dom. *Gilberto* Divina Providen-  
tia Archi-Episc. Cant. a Sac. Dom.

Ex Æd. *Lambethanis*,  
Apr. 29. 1670.

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